

The Message
of the
Christian Religion

Showing
How to Lead Our Pupils Into the Experience and
Expression of Religion

BY
REV. CHR. STAERLER, D. D.



PUBLISHING HOUSE OF THE EVANGELICAL ASSOCIATION
CLEVELAND OHIO

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BY

REV. CHR. STAEBLER, D. D.

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INTRODUCTION.

This booklet consists of the fourth unit of the second volume of the Evangelical Training Course for Sunday-School Workers, entitled, **The Word**.

The purpose of issuing this unit in the form of a separate booklet is to furnish all soul-winners, especially all educational soul-winners, a helpful handbook on the great work they are attempting to do in leading others into the experience and the expression of the Christian religion. This is the hardest, and the most profitable task in the world.

This booklet gives practical advice to all workers who endeavor to lead others into the full enjoyment of the Christian religion. No one can fully enjoy this religion without a deep inner experience of it and a complete outer expression of it.

Frequent enquiries are made for such a guide as this. Both pastors and Sunday-school workers, as well as parents and others engaged in educational evangelism, will find the desired information here in a concise form.

Very many workers, who may not find time to study the whole Training Course for Sunday-school workers, will find time to read carefully this concise guide in educational evangelism and edification. The art of winning others for Christ and the Church is the finest and the most highly remunerative art in the world, and every guide that helps us to become more skillful in this art should be heartily welcomed.

This booklet should find its way into the hands of many Sunday-school workers and persons in general, who are interested in the great work of evangelism and edification. If the instructions contained in it are faithfully followed our pupils as well as all others, whom we lead to Christ, will know that they are Christians, and their religion will become so plainly manifest, that others, too, will know that they enjoy what they profess to possess.

CHR. STAEBLER.

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**The Message
of the Christian Religion.**

**"The Bible comes from Life in order that it may
return to Life again."**

Bishop E. H. Hughes.

**"Duty has its roots in the will of God, and its
flower in the will of God's Child."**

Speer.

THE MESSAGE OF THE CHRISTIAN RELIGION.

CHAPTER I.

THE MESSAGE OF THE CHRISTIAN RELIGION.

Showing how to lead others into the possession and expression of a Christian life.

How to Lead Others Into the Possession of the Christian Life. The Bible is full of superlatively splendid messages about God and man, sin and salvation, the church, and the future destiny of both the believer and the unbeliever. All these messages centralize about life, human life. They aim at the transformation, the purification, the intensification and the perfection of human life. Moses, in the Old Testament Dispensation, showed the people plainly that religion is not an accidental thing that we can have or let alone and still prosper, but that it is life itself. He says: "I have set before thee this day life and good, and death and evil. . . therefore, choose life, that both thou and thy seed may live." (Deut. 30: 15-19.) And Christ, the Messiah, the Mediator between God and man, said: "I am come that they might have life and have it more abundantly." He came to enrich and to ennoble both the inner and the outer life of man, the life of each individual and the life of human society. Without such a transformation of this life, as purported by the glorious gospel of Jesus Christ, both the individual and society would pass through a hell upon earth to endless perdition, but with such a transformation of life they have a heaven to go to heaven in.

The grand purpose of all Scripture is to lead man into the possession of eternal life. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 31.) "He that believeth on the Son," we are told, "hath eter-

nal life." (John 3: 36.) This eternal life of love and purity and righteousness begins potentially here upon earth and comes to its full fruition in the glorified state in the world to come. All the Bible messages show us on the one hand how to get into the possession of this life and on the other hand how to give expression to it. We need to know both these facts in order that we may enjoy this life ourselves and that we may lead others into its enjoyment.

The great central task that we have to perform, as workers in the Sunday-school, is to lead our pupils into the **possession** and the **expression** of the true life. We do well to devote several lessons to each one of these two problems and learn thoroughly how to lead our pupils into the possession of eternal life and into its fullest expression. In the study of the problem of how to lead others into the possession of the true life, five points demand our special attention. We must show them the splendor of this life, their imperative need of it, the way to obtain and retain it, the experiences into which it leads, and the evidences by which it is known.

I: The Splendor of the Christian Life. If you want to lead others into the possession of the Christian life, you must first of all show them the splendors of the life you wish them to espouse. This is the course which all religious workers pursued, in both the Old and the New Testament. Moses, the prophets, the poets, and Jesus Christ himself directed the minds of the people to the supreme splendor of the religion which they wished them to espouse and enjoy. Moses, when he considers the splendid lot of his people exultingly exclaims: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 29.) The Psalmist describes this life most beautifully in the first and twenty-third psalms, and he exclaims in the sixteenth psalm: "At thy right hand there are pleasures forevermore." (Psalm 16: 11.) Solomon in his proverbs exalts wisdom, which is really practical religion, and says: "Her ways are ways of pleasantness, and all her paths are peace"

(Prov. 3: 17), and Isaiah says: "Say ye to the righteous that it shall be well with them; for they shall eat the fruit of their doings." (Isaiah 3: 10.) And Jesus the greatest Teacher of all says: "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7: 37, 38), and to the Samaritan woman he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14). And in a similar manner do all the apostles clearly present to the people the supreme splendor of the Christian religion and thereby show them the desirability of seeking it and getting it into their possession. The following facts clearly demonstrate its supreme splendor:

1) **It exceeds infinitely all else that has ever come to man.** Paul says: "But as it is written. eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them to us by his spirit; for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2: 9, 10.) Nothing had ever appeared in the realm of sight, or in the realm of sound, or in the realm of an experience of the heart like the marvelous revelations made to us through the Word and the Spirit of God. In the world of sight it has presented to us the Christ, the God man, the perfect Saviour and Exemplar of the human family. There, too, it has presented model Christian characters and Christian lives such as no other religion ever produced or ever saw. In the world of sound it has presented to us the most glorious truth ever uttered upon earth, either in prose or poetry. In the realm of the inner experience of the heart it has produced the highest bliss ever experienced upon earth, joys such as the human spirit alone can receive and the Holy Ghost alone can impart. Do you ask what these are? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5: 22, 23.) Where you find this fruit of the Spirit you will find a

heaven begun upon earth, a life splendor that cannot be surpassed this side of endless glory.

2) **It precludes every possibility of an ultimate disappointment.** Is there no possibility of being ultimately disappointed in this life? We might cite Paul, who had a glorious experimental knowledge of the gospel, who says: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." (Rom. 1: 16.) One would become ashamed of the gospel if it would fail to do what we claim that it will do. Paul claimed that it is the power of God unto salvation to every one that believeth, and he never found it to fail. No one who has fairly tested it has ever been disappointed. He has always found that it measures up fully to all that it claims to be able to do. It is the power of God unto eternal salvation to all them that believe. All possibility of being disappointed in our faith is precluded through the blessed experience of salvation which it brings, and all possibility of being ultimately disappointed in our hope of a heaven to come, is precluded through the heaven already begun within our hearts. Paul says: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." (Rom. 5: 5.) With God's love shed abroad in our hearts, through the Holy Ghost, we are in the possession of the joy in the Holy Ghost, the highest kind of joy known in the universe. The experiences which faith, hope and love beget within us bar out all possibility of our ultimate disappointment in this glorious life. "He that believeth shall not make haste (Isaiah 28: 16); shall not be ashamed" (Rom. 9: 33). Its splendor will never fade.

3) **It enchants the heart and mind of the believer forever.** Paul's heart and mind were so completely enchanted by the objective and the subjective truth of this religion, by what Christ's cross did for him and in him, that he exclaimed: "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." (Gal. 6: 14.) Paul

speaks of a threefold crucifixion in this marvelous exultation in the cross of Christ. The first of the three occurred in his behalf and caused the other two to occur for Christ's sake. The world and self-interest lost all their charms when the cross of Christ enchanted his mind and his heart. The great work of reconciliation through Jesus Christ, both as an object of contemplation and as a subject of experience, thrilled his mind and his heart to such an extent that he will forever glory in nothing else than this matchless manifestation of God's severity and goodness. With the sainted Bengel all minds enchanted by the great central truths of Christianity will be led to exclaim: "If all the universe were my audience and all eternity the time to preach I would crave no other subject as a sermon than the cross of Christ."

4) It enriches human life for time and eternity. Nothing is more profitable for time and eternity than a godly life. Paul admonishes Timothy to exercise himself unto godliness, for he says, "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Tim. 4: 7, 8.) It cannot only be practised in connection with every legitimate occupation, but it can be practised with profit. It secures a profitable margin for us individually and socially. It enriches the mental, spiritual and social life and as possessors of grace it makes us heirs of glory. We rejoice in the hope of the glory of God. We gain two worlds, the present world and the world to come, the life that now is and that which is to come. We have everything to lose without it and everything to gain with it for "all things are yours whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's and Christ is God's." (1 Cor. 3: 2-23.) What an inventory of goods is placed at our disposal and what an inheritance awaits us, an "inheritance incorruptible, undefiled and that fadeth not away." (1 Pet. 1: 4.) With such an accumulating profit and with such a rich asset and such a hopeful outlook our life is abundantly enriched for time and eternity.

5) **It leads us onward and upward to a glorious end.** We must judge a career by its end. The end of a wicked career is not desirable. "They are utterly consumed with terrors." (Ps. 73: 19.) The end of the righteous is desirable. "Let me die the death of the righteous and let my last end be like his," was the wish of the double-minded prophet Balaam. (Num. 23: 10.) We are admonished to behold the end of the perfect man. "Mark the perfect man and behold the upright: for the end of that man is peace." (Ps. 37: 37.) "The path of the just is as the shining light that shineth more and more unto the perfect day." (Prov. 4: 18.)

We are moving forward and upward along the climactic path of progress. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. 3: 18.) We have nothing to lose when we depart out of this life, for death is gain. (Phil. 1: 21.) The believer can end his career triumphantly and say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only but unto all them that love his appearing." (Tim. 4: 7, 8.) The splendor of the Christian religion is indescribable. It ought to attract everyone. It ought to induce all to do what the Queen of Sheba did, come and investigate it. Such an investigation will result in discoveries surpassing even those the Queen of Sheba made. She was compelled to exclaim: "The half was not told me, thy wisdom and prosperity exceeded the fame which I heard." (1 Kings 10: 7.) The half certainly has never been told of the splendor of the Christian life. The Sunday-school teacher himself must be internally conscious of the supreme splendor of the Christian religion and must be able to urge his pupils persuasively to do what the Psalmist urged the people to do: "O taste and see that the Lord is good: blessed is the man that trusteth in him." (Ps. 34: 8.)

LESSON OUTLINE.

Bib. Mess.—Cent. ab. life, ind. soc.

Splend. of Chr. Life.—1) Ex. inf. all else that has come to m.
2) Precl. ev. poss. of ult. disapp. 3) Enrich. heart and
m. forever. 4) Enrich. h. l. for time and et. 5) Leads
us onw. and upw. to a gl. end.

REVIEW QUESTIONS.

About what great theme do all Bible messages center?
What is the great central task we have to perform as Sunday-school workers? Why must we describe the splendors of the Christian life to those whom we would induce to become Christians? State how the Christian religion excels all else that has ever come to man. How does the Christian religion preclude the possibility of ultimate disappointment? What enchantment does it give to the human mind and heart? How does it enrich human life for time and eternity? To what kind of an end does it lead us? At what conclusions do people arrive, who make an honest investigation of the Christian religion?

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TOPICS FOR INVESTIGATION.

What is life?

What is the source of the Christian life?

What is the secret of the success of the Christian life?

Why does Christianity surpass all other religions?

Why is the Christian life a life of supreme value?

CHAPTER II.

THEIR IMPERATIVE NEED OF THE CHRISTIAN LIFE.

In our complex modern life we have a great variety of needs. Some of these are natural, others artificial. The necessities of life are natural and the luxuries of life artificial needs. Artificial needs are but accidental and not imperative needs, but the natural needs are essential and are, therefore, imperative. Without a sufficient amount of these we must eke out a miserable existence upon earth or end in a wretched death. We cannot get along without food, clothing, shelter and society. Even Robinson Crusoe found it necessary to get one companion to help him bear the burdens of an existence. We simply must have the necessities of life or perish.

There are higher necessities of life than those mentioned above, which man imperatively needs. Among these the Christian religion stands supreme. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) His spiritual needs are even more imperative than his physical needs. Without genuine religion he will eke out a miserable existence upon earth and end in eternal death. The question of being or of not being a Christian resolves itself into the question of a choice between good and evil, life and death. The Christian life is not an abnormal thing, but the most complete normal life. No one can be what he ought to be, or do what he ought to do, or secure the destiny he ought to secure, without the possession of this new life which is called in the Word of God, eternal life. We must show our pupils their imperative needs of this life. They need it on account of the abnormal conditions which they find in their hearts and lives and in the world in which they live, as well as in the deep normal needs of their nature, their inner thirst for God. All need the new life imperatively:

1) On account of the abnormal state of heart which they discover within themselves.

They do find that their hearts are not pure fountains out of which clear streams of life flow, but impure springs out of which corrupt streams of life bubble forth. Jesus Christ, who knew what was in man, who had the clearest and the completest knowledge of the human heart says: "For from within out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." (Mark 7: 21.) Every existing evil in the world springs from the vile heart of man. This carnal nature is diametrically opposed to all that God demands in his laws, for he demands that which is holy, just and good. This corrupt tree cannot bring forth good fruit. The tree must be made good first in order to produce good fruit, the fountain must be purified to send forth a pure stream. "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4: 23.) Not only is the heart in a state of iniquity so that it needs to be radically changed, but the conscience also is in an abnormal condition—instead of being in a pacified state it is full of guilt. Every person who has committed actual sin stands condemned at the bar of his own conscience. Such find "the law written in their hearts, their conscience also bearing witness and their thoughts meanwhile accusing or else excusing one another." They feel that they must get right with God, because they are guilty before God. (Rom. 3: 19.) This inner guilt and depravity make every one of our pupils conscious of the fact that they need religion imperatively, both to live right and to die right.

2) **On account of the abnormal aching void which they discover within themselves.** St. Augustine very truly said: "Thou, O God, createst us for thee and our hearts will not find rest until they rest in thee." The Psalmist expresses his deep heartfelt need of God very beautifully and strikingly in the following words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Ps. 42: 1.) This hunger of the soul is beautifully described by Browning in his Pauline:

"The last point I can trace is rest beneath
 Some better essence than itself in weakness;
 This is 'myself,' not what I think I should be:
 And what is that I hunger for but God?
 My God, my God, let me for once look on thee
 As though naught else existed, we alone,
 And as creation crumbles, my soul's spark
 Expands till I can say: 'Even from myself
 I need thee and I feel thee and I love thee.'
 I do not plead my rapture in thy works
 For love of thee, nor that I feel as one
 Who cannot die; but there is that in me
 Which turns to thee, which loves or which should love."

No other religion has ever satisfied this aching void within and nothing outside of God can, or will, satisfy it. The book of Ecclesiastes plainly demonstrates that every test made to satisfy it, through anything outside of God, always led to the same conclusion: "Vanity of vanities, all is vanity and vexation of spirit." With the disciples of the Lord we, too, would answer his question: "Will ye also go away?" with the words with which Peter answered it: "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6: 67, 68.) God, who implanted this need into the human heart, also made provision for it. Jesus said: "If a man love me he will keep my words; and my Father will love him and we will come and make our abode with him" (John 14: 23), and every heart that has made choice of God can exultingly exclaim with the Psalmist, "God is the strength of my heart and my portion forever." (Ps. 73: 26.) One can, therefore, easily show the pupils their imperative need of the Christian life to have this aching void forever removed and to get into possession of the infinite satisfaction which the indwelling Deity brings to the human heart.

3) **On account of the abnormal social conditions which they discover in God's world.** Normal social conditions would be found, where the sum of the commandments is observed; where man loved God according to Divine requirements and his neighbor—under such con-

ditions purity, justice, truthfulness, and kindness would reign supreme as they do in heaven where God's will is perfectly obeyed. But the social conditions of this world are exceedingly perverted through human iniquity. This condition is most strikingly portrayed in Romans 3: 21-32. Vile language is heard all over the world; violent deeds are committed in all lands and destruction and misery are seen world-wide, even in this so-called enlightened twentieth century, which boasts of such a high state of civilization. Human society will never get right until human individuals get right. The regeneration of society must be wrought through the regeneration of individuals. The world will never get right until all the people get right, and each must begin to Christianize the social order by becoming thoroughly Christianized himself.

4) **On account of the abnormal attitude in which the unchristian individual finds himself.** He is assuming an antagonistic attitude toward his own welfare and the welfare of society. He is enslaving himself to evil habits, that will drag him down into corruption and perdition. "Whosoever committeth sin is the servant (slave) of sin." (John 8: 34.) "And the wages of sin," we are told, "is death." (Rom. 6: 23.) The non-Christian is militating against his own welfare for time and eternity, as well as against the welfare of others. He is not actually helping along the cause of Christ, but he is actively hindering it. "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Matt. 12: 30). Through his misanthropy he is working against Christ and his cause, and is thereby bringing a curse upon his own head. (Matt. 23: 41-45.) We can easily show our pupils that the rejection of Jesus Christ places them in diametrical opposition to their own welfare and the welfare of mankind, and that they need to enter into the new life in order to assume an attitude that will enhance their own welfare and the welfare of others, as well as the glory of God.

5) **On account of our utter helplessness to redeem ourselves.** "When we were yet without strength," we are told, "in due time Christ died for the un-

godly." (Rom. 5: 6.) The Bible plainly and strikingly portrays man's moral impotence. He is depicted as a person in a horrible pit and in the miry clay, in a position out of which he cannot extricate himself. Every effort at self-salvation causes him but to sink deeper into iniquity and misery. He can neither pacify his conscience nor purify his heart, nor satisfy the aching void within his heart. He is utterly dependent upon help from above and this help is available, and is available **now**. It must be accepted during our period of probation and especially accepted while we are conscious of our need of help.

These facts will demonstrate very clearly and forcibly to the minds of our pupils that religion is an imperative need of their being, that they need it **now** in order to get the full value out of life here upon earth and in the hereafter. This matter demands their supreme attention because it is their supreme need of life. "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." (Matthew 6: 33.)

LESSON OUTLINE.

Needs.—Nat. Artif.

Imp. need of Chr. Life.—1) Abn. state of heart. 2) Abn. ach. void within. 3) Abn. soc. cond. 4) Abn. att. of unch. ind. 5) Utter Help. to read. self.

REVIEW QUESTIONS.

Define natural and artificial needs. Among which class of needs does the Christian religion belong? What position does it hold among our imperative needs? Why does our natural state of heart make us conscious of our need of divine grace? Why can nothing outside of the Christian religion satisfy the aching void in the human heart? In what sense does the world's social life reveal its need of the Christian religion? How does man's anti-Christian attitude reveal his need of salvation? How does our moral impotence show us our need of Christ?

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TOPICS FOR INVESTIGATION.

What was man's original state?

What ruin did human transgression cause?

What provision did God make for man's redemption?

Why do we need individual redemption?

Why do we need social redemption?

CHAPTER III.

THE WAY TO OBTAIN AND RETAIN IT.

There is but one way out of sin into salvation, and of spiritual death into spiritual life, and that way is Jesus Christ. Jesus himself says: "I am the way, the truth and the life, no man cometh unto the Father but by me" (John 14: 6). He applies the term "way" to himself not in the ordinary sense of the term, in the sense of a thoroughfare, but in the symbolic sense borrowed from the Old Testament temple cultus. He is the way into the holiest as foreshadowed by the tabernacle. The only way to become reconciled to God was through the sacrifices, the symbols and the mediating priesthood of the tabernacle. The Old Testament cultus simply foreshadowed the real way, the new and living way which Christ has consecrated for us. (Heb. 10: 20.) In Christ we have the fulfillment of these Old Testament types. He is the sacrifice for our sins and he is the great mediating High Priest, "who through one offering perfected forever them that are sanctified" (Heb. 10: 14). It is through this way, through the mediation of Jesus Christ, that we become reconciled to God and obtain all the blessings of salvation. We can, therefore, very well understand that there is no salvation in any other; "for there is none other name given among men whereby we must be saved" (Acts 4: 12). No one else has assumed this mediatorship, nor can anyone else assume it, because there is but one Mediator between God and man, the man Jesus Christ, and he is the Mediator of the new covenant through whom we have access to the Father.

We must all take this way to become reconciled to God. There are certain steps necessary to reach the goal of this way, to obtain and to retain the new life. We are led passively to take the first active steps on the way that leads to life. God takes the initiative in bringing about a reconciliation between us and him. The pre-venient grace of God operates on our minds and hearts, before we co-operate with God for our

salvation. There are at least five steps necessary on our part to obtain and to retain eternal life.

1) **The step of enlightenment.** This begins in most cases in an involuntary manner and must end in all cases among those that are saved in a voluntary manner. Saul of Tarsus was at first involuntarily enlightened. While he was on his way to Damascus, planning to uproot the church, he was suddenly overpowered by a light brighter than the noonday sun, and the light shone into his dark heart and gave him a new revelation of the Christ whom he was antagonizing. He did not seek nor crave this light—it came to him unexpectedly and contrary to his wishes, but after he had received it he voluntarily craved more light, and he received a fuller illumination on the great need of his soul. To Cornelius at Cæsarea, the greater light he craved came to him in a voluntary manner in answer to his prayer. The scribe to whom Christ said: “Thou art not far from the kingdom of God” (Mark 12: 34), voluntarily sought light and found it in a fuller measure. At the day of Pentecost multitudes, under the powerful preaching of Peter and the apostles, were suddenly involuntarily enlightened and many of these voluntarily sought more light and found the way of salvation. One of the tasks of Paul, the great missionary to the Gentiles, was “to open their eyes and to turn them from darkness unto light” (Acts 26: 18). We need this enlightenment in order to be fully convicted of sin and of our great need of salvation. The Holy Spirit can convict of sin and of righteousness and of judgment (John 16: 8-11), when souls are thrown open to the light of divine truth. It is then that a person comes into a frame of mind that is pleasing to God. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise” (Ps. 51: 17). It is then that a soul is “made sorry after a godly manner” and that godly sorrow worketh repentance to salvation not to be repented of (2 Cor. 7: 9, 10). The soul that resists the light becomes hardened and actually becomes incapable of receiving the light as a penalty for resisting it, and finally lands in eternal darkness, or as Weatherford says, “The man who deliber-

ately closes his eyes to truth, by that very act destroys his capacity to find truth. It is not a sin to be in doubt, but it is a sin of the deepest dye to sit down satisfied with doubt." We ought to heed the divine warning: "Today, if ye will hear his voice, harden not your hearts" (Heb. 3: 7, 8). We are either hardened or saved according to the attitude we assume toward the inflowing divine light.

2) **The step of inquiry.** A true enlightenment leads to an inquiry after salvation. When people become intensely conscious of their need of salvation they begin to seek it. They either begin to seek it secretly or openly. They who seek the Lord secretly usually endure a great deal of unnecessary heart agony because they do not find the light they need to embrace salvation. Luther struggled on a long while in this manner ere he entered into the light and liberty of the children of God. Others seek the Lord openly. They inquire as the Philippian jailer and the convicted multitudes at the day of Pentecost did, saying: "What must we do to be saved?" An open inquiry will lead one into the light of salvation quicker than a secret inquiry. The open inquirer will get into contact more readily with those who are able to point out the way of salvation distinctly and plainly to him. Saul of Tarsus, the deeply convicted inquirer, was led into the enjoyment of salvation through a saved helper, whom the Lord directed to him. Paul showed the Philippian jailer the way unto salvation. Philip gave the Ethiopian eunuch the light he needed to come into the experience of the truth. Peter, on the day of Pentecost, told the anxious inquirers what steps they must take to enter into life.

No one ever gets into the light and liberty of the children of God without the aid of some saved soul. This aid may come either through the written, printed, or spoken Word. The inquirer must be told what to do to obtain salvation. Every worker who gets into contact with an enquirer must know how to direct such a soul to the Saviour. He must give testimony of the grace that saved him and thus help to lead others into the enjoyment of the same grace. The very best way to lead a person into the full light is to have a

personal interview with him. One must know the difficulties that confront the seeker in order to help him surmount these. Philip knew exactly what to say to the eunuch, Paul to the jailer, Peter to Cornelius. No two cases were treated exactly alike, and yet all were directed to take the steps that led into the experience of the new life. We must be thoroughly posted in the Word of God, both through a verbal and an experimental knowledge of the truth to show others the way into life. The leader of the blind must not be blind himself or else both will fall into the ditch. The step of inquiry naturally leads to the next step, and that is

3) **The step of repentance.** The two great conditions to the obtainment of salvation are repentance toward God and faith in the Lord Jesus Christ. Without genuine repentance, saving faith is impossible and without saving faith, there can be no salvation.

Repentance in the original language of the New Testament really means a change of mind. There is, however, a vast difference between a change of mind and a change of heart. The change of mind, which takes place in repentance, is the product of the enlightened inquiring mind itself, whereas the change of heart is the product of the Holy Spirit. We can change our minds ourselves under the influence of pre-venient grace, but we cannot change our own hearts. God's Spirit alone can do that. The change of mind which takes place in genuine repentance is a change in our thinking, feeling and willing. This change affects and calls into exercise every faculty of the soul. The intellectual, emotional and volitional faculties of the mind all take an active part in the act of repentance. The whole man repents. In his change of mind the wicked will forsake his thoughts, he will renounce all his perverse thoughts of himself, of God, of sin, of salvation and of life. He will engender and harbor different feelings from those which he harbored in a life of sin. He will regret exceedingly that he ever sinned against God; that he was ever such an ungrateful child toward his kind heavenly Father. He will also change his life purposes and will resolve to return to God and to say in the language of the prodigal son:

"I have sinned against heaven and before thee and am no more worthy to be called thy son; make me as one of thy hired servants" (Luke 15: 18, 19.) Repentance is in reality a turning about, a turning away from sin unto God, a turning about in one's thoughts, feelings and actions. It is a reformation which paves the way for the regeneration of the soul. The final test is not how we feel, but what we think of our wrong and what we will do about it. There is no merit in the act of repentance. Seeking souls sometimes feel as though they must reconcile God with their tears and their heartaches. We must ever show the penitent that repentance, when genuine, leads to a renunciation of all supposed merits of our own, and to a complete trust in the merits of our Redeemer and Lord. Repentance does not save us, but it leads us to the exercise of saving faith through which we obtain salvation.

4) **The step of faith.** Without faith it is impossible to please God (Heb. 11: 6). In fact, without faith almost everything is impossible. Faith is at the bottom of all our individual and social endeavors. Without it the individual sinks into despair and society collapses. Without faith it is impossible to learn anything. He that would come to a knowledge of the truth must believe that such a knowledge is attainable if he makes use of the proper means and methods to acquire it. Without faith it is impossible to accomplish anything. He that would accomplish anything must believe, that something can be accomplished, if he makes proper use of the forces, instruments and means at his command. Without faith it is impossible to be saved. He that would be saved must believe that salvation is possible to him who relies wholly and solely on the atoning merits of Jesus Christ, our Lord. "If two people wish to be friends, they must freely and fully yield themselves to each other. Trust is the foundation stone of friendship. Two people cannot be friends who constantly suspect each other."

There is, however, a difference between the faith common to men in general and the faith common to the believers in particular. The latter is a gift of God. God enables the

inquiring, penitent mind to exercise this faith and to embrace Christ and his salvation. Dr. Weatherford says: "Faith, then, is the deliberate trust in, and the active surrender of one's self to a person whose character is such as to command the soul." Jesus Christ is the object of saving faith. He is a character which fully commands the soul and a trustful relationship with him causes us to grow into his likeness.

The exercise of saving faith involves the action of the entire man, his intellectual, emotional and volitional faculties. With the heart man believeth unto righteousness. (Rom. 10: 10.) Merle D'Aubigne says: "Faith, according to St. Paul, is the way through which the whole being of the believer—his understanding, his heart, and his will—enters upon the present possibilities of the salvation purchased by the incarnation and death of the Son of God." "If thou believest with all thine heart, thou mayest" (Acts 8: 37), Philip said to the Ethiopian eunuch. Faith with the whole heart was demanded in the apostolic age as a condition to salvation. No other faith can save, because it fails to make a complete surrender to Christ and to claim him fully as a present and permanent possession. This faith embodies an assent of the understanding to the truth, a consent of the will and an implicit trust in Christ, the Redeemer, and his redemptive work. It is called a living faith, because it springs from a heart fully active, and reposes in a living and abiding Saviour and terminates in a new inner and outer life, a life that abounds in good works.

There is a vast difference between saving faith and historical faith. Historical faith is the assent of the understanding to the great historical facts connected with Christ and his work, without a consent of the will to yield to this Christ and to repose in his redeeming grace for our salvation. "The devils also believe and tremble" (Jas. 2: 19). They exercise historical faith and are lost, hopelessly lost. But real faith, faith with the whole heart, always secures salvation. He that believes and is baptized shall be saved. (Mark 16: 16.) Faith in reality means a response to God's call to enter into the new life. It is both a passive and an active co-

operation on our part with divine grace, a complete submission to the will of God, to be fashioned according to his glorious purpose, to be conformed into the image of his Son. (Rom. 8: 29.)

This faith cometh by hearing—hearing the Word of God expounded. (Rom. 10: 14-21.) We can help penitent seekers through the Word of God, to exercise saving faith, and where they exercise this saving faith, make a complete surrender to Christ and a complete acceptance of his grace, they will obtain eternal life. “He that believeth on the Son hath everlasting life.” (John 3: 36.) We have observed the steps through which life can be obtained, but the life obtained must also be retained and hence all must note the last step on the way of life.

5) **The step of obedience.** Without obedience it is impossible to remain in a state of grace. Saving grace leads to an obedience of faith. (Rom. 16: 26.) We walk by faith, not by sight. (2 Cor. 5: 7.) Faith is the center of obedience, and obedience is the evidence of faith. Christ became the author of eternal salvation to all them that obey him (Heb. 5: 9). The believer is bent upon rendering the most complete obedience possible to Jesus Christ, his Lord. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, he brings into captivity every thought to the obedience of Christ. (2 Cor. 10: 5.) Christ says: “If ye love me, keep my commandments.” (John 14: 15.) Love to Christ must be the vital dynamic to keep us running in the way of his commandments. Love makes obedience easy. It is the fulfilling of the law. (Rom. 10: 10.) As the bird can easily fly, because it is equipped with wings, so the believer is lifted up through love into the realm of the divine commandments in which he lives and moves, and has his being. The permanence of the Christian life is secured through obedience. “He that doeth the will of God abideth forever.” (1 John 2: 17.)

There is no substitute for obedience. Knowledge cannot take its place for knowledge is only valuable when it is put into practise. “If ye know these things, happy are ye if ye

do them." (John 13: 17.) Nor are sacrifices and offerings a substitute for obedience. "To obey is better than sacrifice." (1 Sam. 15: 22.) A perverse person can bring great sacrifices, and frequently does so to atone for his perversity. Only a submissive mind, however, can render obedience. There is nothing more precious to God than genuine obedience. "Obey my voice and I will be your God" (Jer. 7: 23), says God to his covenant people. His divine favor rests upon those who do his will. There is nothing more valuable to the believer than true obedience. It secures to him the enjoyment of that which is good. "If ye be willing and obedient ye shall eat the good of the land." (Isa. 1: 19.) Obedience strengthens the will and secures stability of character. Every act of obedience makes a repetition of the same act easier. It leads the believer onward to higher attainments of grace, "for the path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4: 18). It increases his usefulness, for he that learns to obey acquires the ability to command and rule. He that is faithful in a few things will become a ruler over many things. If we are truly obedient we shall be faithful imitators of the Lord Jesus Christ, will walk in his steps (1 Pet. 2: 21), and we shall do whatsoever he has commanded us to do (Mark 28: 20). We shall do our share in carrying out the Master's great plan of world evangelism, and while we are acting as obedient children and as servants to God, "we have our fruit unto holiness and the end everlasting life." (Rom. 6: 22.) "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city" (Rev. 22: 14). "The life of the believer whose joy it is to do the Father's will is filled with the inflowing tide of divine love, is knit up with the life eternal."

This obedience must be universal, must be rendered in all things and must be perpetual. "By patient continuance in well-doing seek for glory and honor and immortality." (Rom. 2: 7.) This will enable us to retain the new life by perpetuating and perfecting it.

LESSON OUTLINE.

Jesus the w.—In the symbolic sense. Fulf. of O. T. Types.

Steps to ob. and ret. et. 1.—1) Step of enlight. 2) Of Inquiry.

3) Of Rep. 4) Of Faith. 5) Of Obed.

REVIEW QUESTIONS.

How many ways are there out of sin into salvation? In what sense is Jesus the way into life? Who takes the initiative in bringing about a reconciliation between us and God? In what sense is our enlightenment a voluntary matter? How does the soul become hardened and lose its capacity for the truth? How many kinds of inquiries are there? Why is open inquiry better than secret inquiry? Whose help does the inquirer need to come fully into the knowledge of the truth? What do we mean by repentance? What is the difference between a change of mind and a change of heart? What is faith? What does the exercise of saving faith involve? What is the difference between saving faith and historical faith? What kind of an obedience does the believer endeavor to render to Christ? What are the benefits of genuine obedience? Of what nature must this obedience be?

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TOPICS FOR INVESTIGATION.

The Mediator between God and man.

The failure of other religions to save men.

The unfailing success of Christianity in saving man.

Why are people shy of the true way of salvation and ready to accept fals ways?

Why are repentance and faith so essential to salvation?

Why must faith be followed by obedience?

CHAPTER IV.

THE EXPERIENCE INTO WHICH THE CHRISTIAN LIFE LEADS.

Conscious personal life and experience are inseparably connected. There can on the one hand be no experience without such a life, nor can there on the other hand be such a life without an experience. Experience is the real life as contrasted with the ideal or imaginary life. It is said to be an acquaintance with reality, the sum total of the conscious events which compose our individual life.

Religious experience is an acquaintance with the reality of religion, both in the inner and the outer life, with the whole religious life of an individual; all that we know, feel and do is included in the term experience. Our natural life leads us into a great variety of experiences which manifest themselves in the realm of our consciousness. We are made conscious of all its painful and pleasurable realities. The new life which is as inseparably connected with experience as our natural life, leads us into a series of blessed experiences which are common to all believers. Something happens in our inner and outer life when we become Christians and persevere in the Christian life of which we are deeply conscious. Dr. Weatherford very pertinently says: "If nothing really happens, if we are not different after we become Christians, if some new dynamic has not entered our lives, then all talk about religion is twaddle." This new life leads us into the experience:

1. **Of a Pacified Conscience.** The sense of guilt, which is so painfully felt in a state of conviction of sin, is suddenly removed, when through a living faith we accept Jesus Christ as our Saviour and our Lord and a pardon is granted which results in an entire reconciliation between us and God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) All sense of guilt has vanished and peace, sweet peace, reigns supremely within our hearts. We then can sing heartily:

“My God is reconciled,
His pard’ning voice I hear,
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry!”

“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord doth not impute iniquity” (Ps. 32: 1, 2), says the Psalmist as a result of such an unspeakable experience. It works such a great epoch in the life of an individual that he will ever say: “O happy day, when Jesus washed my sins away.” When God justifies us he considers us “relatively righteous” and deals with us as though we had never committed any sins, “releasing us from the wrath of God and the liability to eternal death and admitting us to the state, the privileges and the rewards of righteousness.” It is the peace, the complete reconciliation which Christ giveth and which the world cannot give (John 14: 27), which we enjoy in the state of a pacified conscience. This peace that passeth all understanding (Phil. 4: 7) we are to let rule in our hearts. (Col. 3: 15.) Every one who enters into the new life, enters into the conscious enjoyment of this peace.

2. Of a Change of Heart. When a man enters into the new life, he must enter into it through new life, he must be born again. This change is not a product of our own, “but an act of the Holy Ghost, who as a Spirit of Christ changes the life center of man into the image of Christ and this Christ is glorified in him.” A new life principle of holy love is implanted into us and we are made conscious of the glorious change that has taken place. “Old things have passed away and all things have become new, when a man is in Christ and is a new creature” (2 Cor. 5: 17). This is such a powerful change that it cannot be hidden from man. It is like an awakening out of sleep, or like an arising from the dead, for we pass from death unto life and find ourselves living in a new realm of love. (1 John 3: 14.) Everyone who has experienced this change knows that it has taken place, even

if he does not know how it was done. "One thing I know," he must say, "once I was blind, but now I see, once I was dead in trespasses and sins, but now I live, and yet not I, but Christ liveth in me." We are astonished at the marvelous change grace divine wrought within us. It is this blessed experience which is in some sense "the central blessing of the Christian covenant, that has become ours for time and eternity. We know we are not what we once were, nor what we shall be, but we do know that we are the sons of God through the change of heart which we have experienced.

3. Of a New Dynamic. When we enter into the new life, a new dynamic enters into our life, and this is the new nature, a new divine life. It is a vital force that has no communion with sin (1 John 3: 9), but a communion with righteousness and true holiness (Eph. 4: 24). It is a force that is more than a match for all the antagonizing forces of its evil environment. Vital forces are capable of rendering powerful resistance and of accomplishing the great things God has designed for them.

This power of a new life lifts the believer on a higher plane of thought and action than he occupied before. This new dynamic enables him to keep God's commandments, which to him are not grievous (1 John 5: 3), because love is the fulfilling of the law (Rom. 13: 10). Without this new dynamic he was unable to do good (Rom. 3: 12), but with it he can do all things through Christ who strengtheneth him (Phil. 4: 13). All that Christ asks him to do and to bear he can perform and endure. The unsaved man dreads the Christian life because he fears he will not be able to live up to Christian standards, whereas the saved man, who has entered into the new life, says: "The life which I now live, I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2: 20). The activity of our life finds in God its proper center of gravity. "The very channels of old thought have been inhibited—walled up, to put it in untechnical terms—and life flows out in an entirely different direction. It is a marvelous thing to take a self-centered, self-indulgent, self-loving soul and turn it round into a God-

centered, self-sacrificing, service-loving life." And yet that is what happens when men become Christians.

4. **Of New Conceptions.** The apostle says that one result of the entrance into the new life is that all things become new. Professor Starbuck says: "It is as if brain areas which had lain dormant had now suddenly come into activity—as if their stored up energy had been liberated and now began to function." Either latent powers are suddenly brought into activity or new powers are imparted into the mind when it obtains a new vision of all. All things became new through the new conceptions we have of them. The new birth secures a new kingdom vision (John 3: 3), and this new kingdom vision gives us a new vision of all things. The Bible becomes a new book to him, who experiences this new conception of things. From being an uninteresting book, it gets to be "more precious than gold and much fine gold and sweeter than honey and the honeycomb." (Ps. 19: 10.) The church becomes to him a new church, a communion of saints, a glorious church that is to be presented without spot or wrinkle. The universe gets to be a new creation to him that declares the glory of God. It is to him God's great Christology, for it was made by him and for him and to him. He looks upon the wicked world in a new light. He sees the peril in which it stands and also the peril of its fellowship. He changes the fellowship of the world for the fellowship of believers, and then he puts forth strenuous efforts to rescue as many of the perishing as he can, and bring them out of the kingdom of darkness into the kingdom of light. He gets a new conception and a new appreciation of himself. "It seems that the heightened worth of self and the altruistic impulses in conversion are closely bound up together, and the differences between them lie simply in the different content of consciousness, determined by the direction in which it is turned. The central fact underlying both is the formation of a new ego, a fresh point of reference for mental states." He discovers through the new light that flashes into his mind, his true dignity, and it gives him a new meaning to his whole personality.

5. Of New Conflicts. The struggles of life do not cease until we reach the state of ultimate victory. In the life of sin we found ourselves in conflict with God and with his kingdom. In the life of grace we find ourselves in conflict with the forces of evil and the kingdom of darkness. Our inner and outer experiences in the new life show us that we are engaged in new conflicts. We have only changed camps and weapons and leaders. We find ourselves lined up in the camp of the forces of God's kingdom and under the leadership of Jesus Christ who is King of kings and Lord of lords. Now we are making use of the weapons of light instead of as formerly, the weapons of darkness. We find that we are confronted by powerful foes, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12.) Hence we need to put on the whole armor of God and having done all to stand. We may think it strange concerning the fiery trial through which we must pass (1 Pet. 4: 13), but "there hath no temptations taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (1 Cor. 10: 13.)

Our future outlook in this struggle is most encouraging. An ultimate victory and a victory over every trial awaits us. In the struggle against God, ultimate defeat stared us in the face, and the more we resisted him, the more firmly we became enslaved to sin; but the more firmly we resist the forces of darkness, the more powerful we get because the trial of our faith helps to purify and perfect it. There corruption and perdition awaited us, but here a victory and a crown of glory. "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2: 10.)

LESSON OUTLINE.

Life and Ex.—Inse. Exp. Real l. accep. with re.

New Life.—New inner and out. exp.

Leads into exp.—1) Of a Pac. Con. 2) Change of heart. 3)

New Dyn. 4) New concept. 5) New Conf.

REVIEW QUESTIONS.

Why are life and experience inseparably connected? What do we mean by the term experience? Why does the new life bring us new experiences? What do we understand by a pacified conscience? How must we enter into the new life? What do we mean by the term change of heart? How is this change wrought? What new dynamic enters into our life when we become Christians? What does this new dynamic enable us to do? What new visions does the new life bring? What new conflicts does it bring? What great contrast do we find between the new struggle and the old?

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TOPICS FOR INVESTIGATION.

Why is a religious experience so supremely valuable?
Genuine and spurious justification.
Regeneration and the new nature.
The new insight of the new life.
New battles on the old battleground.

CHAPTER V.

THE EVIDENCES THROUGH WHICH THE CHRISTIAN LIFE MANIFESTS ITSELF.

Personal life always manifests itself through unmistakable evidence. "Each person gives evidence of his existence to himself and others." This evidence appears in our own consciousness and in the consciousness of others. We know that we live and others know that we live. The new life manifests itself in a similar manner, in the realm of our consciousness as well as in the realm of the consciousness of others. We know that we have passed from spiritual death to spiritual life and others know it as well as we do. This life gives evidence of its existence. It manifests itself:

I. Through the Witness of the Spirit. Paul says: "The Spirit itself beareth witness with our spirit that we are children of God." (Rom. 8: 16.) The Holy Spirit is the author of this life and is the first person who is aware of its existence and through his witness to the person regenerated, that person is the second person who becomes aware of this glorious fact. We need not tell anyone that he is a child of God, for if he really is one, he is aware of it before anyone could tell him. This evidence comes to us in the innermost sanctuary of our being. When the Holy of Holies was filled with the divine glory all the outer courts were also full of it; and when we receive the inner assurance through the Spirit of God, that we are the children of God, our whole being is thrilled and becomes radiant with joy. This is a glorious and an indisputable evidence that we are in the possession of the divine life. A dying son of a devoted mother was lying in a hospital in a sleepy stupor. His mother came into the room to him and quietly sat down beside him and laid her hand gently on his head. He recognized mother in the touch of that hand, opened his eyes and exclaimed: "Mother!" Surely, we can recognize God's contact with our hearts as well as that young man recognized his mother through her contact with him, for we are his children.

2. **Through the Witness of Our Own Spirit.** Our own spirit becomes deeply and abidingly conscious of the glorious change that has been wrought within. We know our own personality through our self-consciousness. Only the spirit of man, which is in him, knoweth the things of a man (1 Cor. 2: 11). If our natural life, which is of a lower order than our spiritual life, becomes manifest to us in our self-consciousness, surely then this higher life will also manifest itself in the same realm. We are as sure of our spiritual life as we are of our natural life. We know that we have passed from death unto life, because we have the evidence of a new and heavenly life within our personality, namely, the evidence of love for the brethren. (1 John 3: 14.) We have the sweet consciousness within that our heart is no longer averse toward God, but that we can now draw nigh with the full assurance of faith and "Father, Abba, Father, cry." "We know that we are of God." (1 John 5: 19.)

3. **Through the Evidence of New Affinities.** Robert Speer says: "Every life must have its affections and its antagonisms. We are made for loving and for hating. We cannot escape from desires and attachments or from dislikes and repugnances." Every form of life has its own peculiar affinities, its likes and dislikes. The fish has an affinity for water, the bird for the air. Some animals have affinities for that which is vile and corrupt, and others for that which is pure and good. The swine has an affinity for mire and wallows in it after a washing (2 Pet. 2: 22). A carnal nature has an affinity for that which is evil and debasing. A regenerated nature has an affinity for that which is holy, just and good. The person who has passed into the state of the new life, finds himself possessed of new likes, new affections and attachments. The things he once disliked he now loves. He loves the Word of God, which he formerly ignored, and the church of God, which he formerly condemned. He finds himself affectionately attached to many things from which he was formerly detached. These new affinities are a strong and unmistakable evidence of a new nature.

4. **Through the Evidence of New Antipathies.** Every form of life has its own peculiar antipathies. The fish dislikes the air and many birds the water. Many animals have a positive antipathy toward carrion and all impure foods and drinks, whereas others have such an antipathy toward the pure and the good. In the life of sin, man's antipathies are perverse, whereas in the life of grace they become normal. The person who enters the new life finds himself in possession of new hatreds. He finds himself abhorring that which is evil. This abhorrence must never grow lukewarm. Robert Speer very pertinently says: "There is no power or safety for us, but in a heart cold toward the enticements of wrong and hot in resentment against it." This "hot resentment against wrong" is an evidence of a good state of heart, for Christ himself loved righteousness and hated iniquity and God's approval rested upon these affections and antagonisms of Christ, for he anointed him with the oil of gladness above his fellows. (Heb. 1: 9.) "Our Lord's very love of purity necessitated a hatred of the knowledge of sin, and his love of holiness a hatred of sin itself." So is our hatred of sin an evidence of our love of purity and holiness.

5. **Through Christian Conduct.** A good tree bringeth forth good fruit. "Only he that doeth righteousness is righteous." (1 John 3: 7.) The fountain is known by its stream. The pure stream is a splendid evidence for the purity of the fountain. Out of the heart are the issues of life. (Prov. 4: 23.) Christian conduct always springs from a Christian heart. This conduct is the most convincing proof of the reality of the Christian religion. (John 13: 34, 35.) Good works are an evidence of the new creation. "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." (Eph. 2: 10.) We must make the inner work of grace visible through our good works. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 16.) "This will be one characteristic of the true Christian," says Robert Speer. "He will be a worker for God. He will not excuse himself from spir-

itual service because he is unfit therefor; for if he is unfit for this he is unfit to be alive, or because he has felt no divine call thereto, but has been summoned only to some secular service, for he is unfit for such service if he does not take it up in God's fear."

"Father, I do not ask
That thou wilt choose some other task
And make it mine—I pray
But this: Let every day
Be molded still
By thine own hand; my will
Be only thine, however deep
I have to bend thy hand to keep.
Let me not simply do, but be content
Sure that the little crosses each are sent,
And no mistakes can ever be
With thine own hand to choose for me."

Wherever fruits of this kind appear, they are conclusive evidence that the tree is good. These evidences may not be of equal strength in all believers, but whether weak or strong, they are the outer proofs of a new life within, and if we show our pupils plainly how to obtain and to retain this life they will enter into its blessed experiences and give evidence of their possession of this life.

LESSON OUTLINE.

Per. life manif. ets.—In our own conscious, and others.
New life evid. of ex.—1) Thr. witn. of sp. 2) Witn. of our own sp. 3) Evid. of new aff. 4) Evid. of new antip. 5) Chr. Conduct.

REVIEW QUESTIONS.

How does each person give evidence of his existence? How does the new life give evidence of its existence? Why do we not need to tell a real Christian that he is a Christian? Of what value is the witness of the Spirit? How does our own spirit reveal unto us the evidence of a new life? Why must every life have its affections and antagonisms? What new affinities does the new life bring? What antipathies does it

awaken? Why must our hearts be hot in resentment against wrong? How does our conduct prove that we are Christians?

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TOPICS FOR INVESTIGATION.

How do we become sons of God, by creation or new-creation?
Why are we made for loving and for hating?
Can we enjoy the new life without understanding it fully?
What relation does the Holy Spirit sustain to the new life?
Are all men the children of God?

CHAPTER VI.

HOW TO LEAD OTHERS INTO AN EXPRESSION OF THE CHRISTIAN LIFE.—SELF-PRESERVATION.

We must not merely possess the Christian life, but also express it. "To give expression to self is fundamental to personality." It is especially fundamental to the religious life to give expression to it. Without a proper expression, its possession cannot be maintained. We need to be led into the proper expression of this life. The message of the Christian religion is also a message showing us how to express this life. We must understand this message fully in order to lead our pupils into the fullest expression of this life. The full enjoyment of this life can only be found in its fullest expression.

Life expresses itself in various ways. It expresses itself through self-preservation, self-perfection and through various activities. The religious life also expresses itself through its self-preservation, its perfection and manifold activities, redounding both to the glory of God and the good of man. We need directions along all these lines in order to give the most effective expression to our inner life. In considering the problem how to lead others into the expression of the Christian life we need to consider how we can help them in the work of self-preservation, in their growth, in their devotional life, their religious testimony, and in their benevolent activities.

How can we aid our pupils in giving proper expression to their life through self-preservation? Self-preservation, we all know, is the first law of life. Normal life craves means that will tend to its self-preservation. We can help our pupils in expressing their new life through self-preservation.

1. By Showing Them Their Need of Maintaining a Normal Appetite. Without this there can be no craving for sustenance and without such a craving, the conditions of life are abnormal, and it is in danger of being extinguished. But if

it is blessed with a healthy appetite, with a normal hunger and thirst, its preservation is assured. Spiritual life, too, expresses itself through an intense, burning desire for spiritual nourishment. This healthy appetite of the soul must be maintained. The soul must strive to abide in a state of spiritual health, wholeness, in order to retain this normal hunger and thirst after righteousness. They who are blessed with this wholesome appetite are assured of its complete satisfaction. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (Matt. 5: 6.) This does not mean a mere hunger and thirst to be brought into a state of righteousness, but also a burning desire to remain in a state of righteousness. This normal craving for spiritual food can be maintained if we abide in close fellowship with Jesus Christ, our Saviour and our great Physician.

2. By Showing Them That They Must Seek True Spiritual Nourishment to Maintain the New Life. Life first of all seeks nourishment. The first quest of life is the quest for food. The first struggle is the struggle for an existence. The helpless child that cannot supply itself with food makes use of the only instrument it has to make its wants known, namely, its voice. In an unmelodious but unmistakable way it calls for help and its wishes are granted so as to silence its lamentations. In the quest for food we must look to God and to his servants whom he sends to us, to supply us with food. God always makes provision to have spiritual food brought to the spiritually needy. He does appoint persons to feed his flock, the lambs and the sheep. His commission to his servants today is: "Give ye them to eat" (Mark 6: 37), and these true servants of God will tell those who are hungering and thirsting after spiritual nourishment to be desirous for "the sincere milk of the word that they may grow thereby." (1 Pet. 2: 2.) They will also direct their attention to the great fact that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). They will also tell them that in our heavenly Father's house there is bread enough and to spare. (Luke 15: 17.)

3. By Showing Them That They Must Always Select That Food That Will Sustain and Build Up Their New Life. All living creatures select the foods on which they thrive. They pass daily through the process of selecting and rejecting foodstuffs. Some food substances are food to one kind of creature and poison to others. Even otherwise wholesome foods may be a poison to a person, if that person is not in a condition to digest them. Irrational creatures, as a rule, instinctively select those foodstuffs which are wholesome to them and reject those that are injurious. Man alone forms an exception to this rule, and this indicates that he is not in a normal condition. He eats and drinks that which hastens his death. The believer must go through a process of selection and rejection all the days of his life. Many things are offered to him that would imperil his spiritual life. Error appears in the similitude of truth and though it appears right its effects are all wrong and harmful to him who imbibes it. False doctrine appears in so many different forms. It is served in all kinds of literature, and the believer must be on his guard against it daily. Sound doctrine alone will build up the most holy faith, and all must constantly select the preaching, teaching and literature that presents sound doctrine to them.

Out of the substantial food we must select that which is best adapted to our individual needs. The babe, the person unskilled in the word of righteousness, needs milk, whereas they that are of full age, who have their senses exercised to discern both good and evil, should have strong meat. (Heb. 5: 13, 14.) The word which we can grasp and understand is the word we are to feed on. As our strength of mind develops we can feast on strong meat instead of milk. All who want to preserve self must cultivate an abhorrence of that which is evil and cultivate a taste for that which is good.

4. By Showing Them That They Must Appropriately the Sustenance for Themselves. Through the process of appropriation we make the truth our own, either through our understanding or through our faith. No food will do us any good unless we make it our own, embody it in our own constitution. Looking at a banquet does not satisfy our hun-

ger and our thirst, but feeding on it does. Self-preservation demands that we feed on the truth, on the Word of God, which is the true sustenance of the soul. We feed on this Word through meditation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things" (Phil. 4: 8). Meditation on God's Word brings us into possession of many Scriptural ideas and ideals. Then we must feed on Christ through faith (John 6: 53-56). Godet says: "To eat the flesh is to contemplate with faith the Lord's holy life and to receive that life into one's self through the Holy Spirit to the end of reproducing it in our own life. To drink the blood is to contemplate with faith his violent death, to make it our own ransom, to appropriate to ourself its atoning efficacy. We must feed on Christ by a living faith until his image is completely reproduced in us."

5. By Showing Them That They Must Assimilate That Upon Which They Feed. Food consumed must be brought into conformity with the body that consumed it. Assimilation in our body is the conversion of the nutritive material into the fluid or solid substances of the body. It is the building into our very being the nutritive substances of the material consumed. Without this process of assimilation, life cannot be preserved. Only the assimilated food builds up the body, not the consumed food. We may consume much and starve without the process of assimilation. This is a vital, a mysterious process that passeth all understanding.

In a similar manner only that which we assimilate, which is transcribed into our character and life is of any benefit to us. We may become walking encyclopedias of religious truth, but it will be of no service to us unless we become living epistles through it, and this process of spiritual assimilation is also a mysterious and vital process, a work of the Holy Spirit. We must be completely surrendered to the Holy Spirit, must let him have his way with us and he will, through our faithful contemplation of the life and death of Jesus

Christ, change us into the same image from glory to glory in a progressive and climactic manner. (2 Cor. 3: 18.)

LESSON OUTLINE.

Expr.—Fund. to per. necess. to life.

Rel. 1. expr.—1) Self-pres. 2) Growth. 3) Activities.

How to exp. it thr. self-pres.—1) Sh. need of a normal app.

2) Must seek tr. sp. nour. 3) Select life sust. food.

4) Approp. the sust. themselves. 5) Assimilate it.

REVIEW QUESTIONS.

What is fundamental to personality? Why must the religious life be expressed? Through what ways does life express itself? Why is a normal appetite necessary to the preservation of life? How can it be secured and maintained? What is the first quest of life? What provision does God make for this need? What kind of food must we select to preserve our life? How can we appropriate spiritual food to ourselves? What does it mean to feed on Christ? What do we mean by the assimilation of food? Why must it be assimilated? How can this process be effectively accomplished?

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TOPICS FOR INVESTIGATION.

What are the real means of grace?

Why do we need to make use of the means of grace?

What perils confront us in our efforts at self-preservation?

What must we do and what must we leave undone to preserve our spiritual life?

Hindrances and helps to the assimilation of spiritual food.

CHAPTER VII.

GROWTH.

Life not only expresses itself through self-preservation, but also through self-perfection, through growth. It starts in a state of immaturity. It is endowed with a rich infolding of latent powers, which it must unfold into active and helpful powers through the process of growth.

Growth is a process of progressive development from a state of immaturity to a state of maturity. Every child is eager to grow. It expresses its overflowing spirits of life through growth. It is eager to reach that period in life in which it can enjoy the full expansion of all its powers. The process of growth is a mysterious process. No one fully understands it nor can any one explain it. It is produced largely through the vital forces with which the growing individual is endowed. We cannot make ourselves grow, we cannot add a cubit to our stature and yet we can hinder or help the process of growth. Normal growth includes the growth of both the visible body and of the invisible mind. The whole person must grow in order to reach the state of maturity. We finally reach our full bodily growth, but there is no limit to our spiritual growth. We will have attained our full spiritual growth when we come into the "measure of the stature of the fulness of Christ." (Eph. 4: 13.)

Our pupils who enter into the new life desire to express this new life through spiritual growth. We can help them to do so:

1. **By Showing Them the Need of This Growth.** Spiritual growth as well as natural growth is an indispensable necessity to the welfare of every individual life. It is absolutely necessary for the maintenance of spiritual life. The life that does not unfold and develop is in peril of death. Believers must grow or else they will decline into a state of spiritual death. Growth is necessary also to the full enjoyment of life. A person that is dwarfed and stunted is deprived of many

enjoyments which the full-orbed individual drinks in. Growth too, is necessary to the state of usefulness for which we are designed. The full grown man can accomplish more in life than the stunted individual. Growth is absolutely necessary to reach the state of maturity, the state of human perfection. The only way through which we can come out of the state of immaturity to the state of maturity is through the process of growth. No believer should desire to remain a spiritual babe any longer than it is absolutely necessary. He ought to press forward to perfection toward the state of perfect manhood in Christ Jesus.

2. By Showing Them the Kind of Growth They Should Seek. They should seek a symmetrical, not a one-sided growth. Paul urges believers to "grow up into him in all things, which is the head, even Christ." (Eph. 4: 15.) An unsymmetrical growth will produce a monstrosity. If we force development along one line and stunt it along another we will become lopsided personalities. Christ's growth was symmetrical. "And Jesus increased in wisdom and stature and in favor with God and man." (Luke 2: 20.) He grew physically, mentally, spiritually, and socially. We need to aim at such a symmetrical development of all our latent powers. Even our spiritual growth must be symmetrical. We must not strive to be righteous overmuch and let our love wax cold, nor should we be holiness fanatics and weak in the square deal, in paying our honest debts. We should strive after a symmetrical development of all the Christian virtues, become equally strong in all of them. Such a symmetrical development is possible and hence we should urge our pupils to realize its possibility.

3. By Showing Them the Law of Normal Growth. Christ described this law of growth very beautifully in one of the parables. He says: "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." (Mark 4: 28.) There is no magic way of getting out of the state of immaturity into the state of maturity through one great stride. A little lad said to us: "I wish I could become a man at once." We told him: "Why, my boy,

that would bring you into all sorts of trouble; your clothes wouldn't fit you, your shoes and hat would burst and you would be a hideous spectacle if that would happen. You wouldn't know what to do as a man by jumping with one leap out of childhood into manhood." The divine law of growth is: first the babe, then the child, then the youth, and after that the person in his full manhood. And this same order prevails in the spiritual realm. We reach the state of maturity through progressive development. We should not expect to get there too quick, nor should we get there too late, but we should get there according to the law of normal growth.

4. By Showing Them the Conditions of Growth. A number of conditions must be complied with in order to grow. We need to be in a state of good health. Some children do not develop, because they possess a low state of health, and some Christians are at a standstill in their spiritual growth for the same reason. We need to feed on wholesome food if we want to grow. Children that are half starved cannot grow. Christians who half starve themselves spiritually cannot develop. We need to inhale plenty of God's fresh air in order to enhance a healthy growth. Many fail to grow because they live in a stifling atmosphere. Christians must pray in order to grow because prayer is in reality spiritual breathing. We must live in God's sunlight if we want to grow normally. In a cold and dark space we cannot prosper. We must bask in the sunlight of God's love and walk in the light of God's truth, and our growth will be enhanced. We must lead a life of purity, for impurity impedes growth. We need abundant exercise. "Food and sunshine," says DuBois, "will not make an athlete of one who lies prostrate all day." But they will help to make an athlete of one who takes abundant exercise. If we comply with these and other conditions that could be mentioned we will certainly grow in the grace and the knowledge of our Lord and Saviour Jesus Christ.

5. By Showing Them the Evidence of Growth. We know when we grow, and others know it. In our physical growth we outgrow our clothes. Mentally we outgrow our ideas and our ideals. What suited our minds splendidly as children

becomes unfit for us in the state of maturity. "When I was a child, I spake as a child, I thought as a child, but when I became a man I put away childish things." (1 Cor. 13: 11.) Spiritually we outgrow ourselves. We find that we gain in the strength of both our active and our passive virtues. Our faith, hope and love as the cardinal active virtues are all stronger than they were at the beginning of our Christian life, and our patience and long-suffering, as passive virtues, are stronger than they used to be. These evidences of growth should encourage us to keep on growing and to keep going on to perfection. One of the best expressions of the Christian life, if not the best, is its expression through a perfected Christian character in Christ Jesus. For what we are will always speak louder than what we say or do.

LESSON OUTLINE.

Growth.—Prog. dev. f. inmat. to mat.

Nor. Gr.—Body and soul. Bod. gr. lim., sp. gr. unlim.

Express. of N. life thr. gro.—1) Show. need of gro. 2) Kind of gr. 3) Law of gr. 4) Cond. to gr. 5) Evid. of gr.

REVIEW QUESTIONS.

What is growth? Can the process of growth be explained? What difference exists between bodily and spiritual growth? Why do we need to grow? What kind of growth should we seek? What is the law of growth in the Kingdom? What are the conditions of growth? What are the evidences of growth?

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TOPICS FOR INVESTIGATION.

How is spiritual growth retarded?

How can we help to promote our own growth and the growth of others?

What do we mean by spiritual perfection?

Can such a state of perfection be attained and how?

How can degeneration be prevented?

CHAPTER VIII.

THE DEVOTIONAL LIFE.

Life expresses itself through various activities. The living normal man renders service. He may render this service either to himself or to society. The sinful, self-centered person thinks only of himself and spends most of his service on himself or for himself. The person who has entered into the new life gives expression to this new life through manifold service. Besides being concerned for his own welfare he is also concerned for the glory of God and for the welfare of others. Hence he spends his service in glorifying God and in saving others and seeking the welfare of mankind. Like his Master, he has a passion to work. He must do the works of him that sent him and must do it while the day of opportunity furnishes him a chance to render service.

In the pursuit of our study of the Bible message on the expression of the new life, we will have occasion to observe how this new life must be expressed through a service of true devotion to God, through a service of Christian testimony for the salvation of others and through a service of Christian love for the good of mankind. The true Christian first of all expresses his inner life by glorifying God, both in his body and in his spirit. He realizes that the service of his entire being belongs to God, that even when he is serving others he is doing it for God's sake. Devotion to God is a strong attachment, an ardent love of God which is expressed through the worship of the Most High. The new life dominated by our ardent affection toward God seeks to give an adequate expression to this affection. We can help our pupils to express the high regard they cherish for their God in their inner life in an adequate manner:

1. **By Showing Them the Kind of Devotion Which is Most Pleasing to God.** We must express this high regard for God through a twofold devotion—first a general devotion which must be rendered through our complete personality

throughout the whole chain of deeds performed by us during our life. We are to glorify God in our body and in our spirit, which are the Lord's (1 Cor. 6: 20), and we are to do this all the time throughout the daily routine of a lifetime. "Whether, therefore, ye eat or drink, or whatsoever ye do, do it all to the glory of God" (1 Cor. 10: 31). Then, too, we are to glorify God through a service of special devotion. We must give expression to the deep emotions of our heart through the reverent worship of the Most High. God wants to be worshiped and he wants to be worshiped in spirit and truth. The Father seeketh such to worship him. "God is a spirit, and they that worship him must worship him in spirit and in truth" (John 4: 23-24). This worship must be intense and real. Lip service will not suffice. Isaiah and Christ both deprecate such a service. "This people draweth nigh unto me with the mouth and honoreth me with their lips, but their heart is far from me." (Matt. 15: 8.) God demands heart worship, demands the proper Christian attitudes of the heart, the attitude of gratitude, good will, reverence, faith and loyalty, and he demands that we come into communion, into living contact with him. We must express our ardent affection toward God through such a general and a special devotion, must glorify him everywhere and especially magnify his name in his sanctuary.

2. By Showing Them the Reason Why They Should Express Their Religious Life Through Such a Twofold Devotion. They should express the new life through a general devotion to God because it will make their whole life religious, and this religious character of the whole life will be a splendid defense against all evil and a constant inspiration toward the performance of all that which is good. One supreme motive will dominate our life which will save us "from the tug of two opposing worlds in the soul" by unifying our personality and keeping it under the domination of one "tug," one all-powerful motive, one strong emotion that will be more than a match for all the powers that antagonize it. "When a man becomes a Christian," says Dr. Weatherford, "he deliberately puts the power of his will on the side of

Godward ideas. He exalts them into the place of supremacy. He deliberately refuses to allow the opposite ideas to control him . . . he makes the God-consciousness the real controlling power of his life." He hitches his wagon to a star by making the glorification of God the chief motive in life. It gives his life an upward trend.

But especially should they express their new life through a service of special devotion toward God. The true worship of the triune God is of exceeding great value to the human soul. God has inseparably connected his glory and our welfare. Where he is most perfectly worshiped, there is heaven and the more perfectly we learn to worship him, the more perfectly we will learn to enjoy him. It is above the mercy seat that he promises to meet us and to commune with us. (Ex. 25: 22.) It is there that he hides us in his pavilion, in the secret of his tabernacle (Ps. 27: 5), and it is there that he fills us with all the plenitude of God. When we have sweet communion with him we become filled with all the fulness of God (Eph. 3: 19), and we become transformed into his likeness and qualified to show forth the virtues of him who called us from darkness into his marvelous light (1 Pet. 2: 9). It is here that we are so abundantly enriched through the inflowing divine life, that we can bring forth abundantly the fruits of true piety.

This worship also enables us to develop all the Christian attitudes that enter into the element of true worship. As we express the sublime emotions of our heart, we not only conserve, but we perfect them. Our gratitude will increase with our service of praise. Our reverence will become deeper and stronger the more we express it. Our faith will increase marvelously in the exercise of true worship and our loyalty toward God and his cause will become stronger and stronger, the more we commune with him. Our inner life will be marvelously intensified and our outer life markedly improved, so that others will see that we have been with Christ and learned of him.

3. By Showing Them How They Can Most Perfectly Cultivate This Twofold Devotion to God. This must be shown

them both theoretically and practically. We must not merely tell them how to do it, but help them do it. The very best way to cultivate the so-called general devotion toward God is to cultivate and practise the consciousness of God's universal and perpetual presence. It was this consciousness the Psalmist cultivated until he was overwhelmed by the very thought. "Whither shall I go from my spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say: Surely the darkness shall cover me, even the night shall be light about me." (Ps. 139: 8-11.) This truth must be so deeply impressed upon the minds of our pupils that they will perpetually realize that they are constantly under divine observation. This consciousness of the divine presence, wherever we are, will make us feel a certain holy awe and it will help to direct the whole trend of our life so that it will contribute something toward the declarative glory of God. When we eat or drink we will express our gratitude toward God for the beneficent gifts with which he satisfies our bodily wants. And in all our actions we will endeavor to abstain from all deeds that would be derogatory to God's glory and we will indulge only in such deeds that we can perform in his name. We will frequently engage in secret devotion, knowing that our God sees in secret and according to his promise will reward us openly. We will strive never to grieve God, who is our constant, all-seeing companion, but always to please him. It will help us, too, to glorify God in all that we do if we always cultivate the consciousness that we are created for his glory, and we owe our whole life service to him. We are simply giving to God what is God's, when we make our whole life a life of worship of the true God. We have no right to live unto ourselves but we are to live unto him who died for us and arose again. (2 Cor. 5: 15.)

We can cultivate our special devotion to God, the sense of true worship, in the very best manner if we first of all

bear in mind the motive that ought to actuate us in our service of worship. We can only then worship God acceptably when we come before him with pure motives. "Keep thy foot when thou goest to the house of God" (Eccl. 5: 1), means that we should come for the right purpose to the place of worship. We must not appear there to be worshiped, to obtain special honorable recognition, but for the exclusive purpose of worshipping God's name. "We will come into his gates with thanksgiving and into his courts with praise" (Ps. 100: 4). In a happy frame of mind we form the right attitude of the mind to acceptable worship more readily than in any other. Besides bearing in mind why we should go to the house of God, we must cultivate a consciousness of the divine presence in the sanctuary. Such a presence we can always expect, for where two or three are gathered together in Christ's name, he is one in their midst (Matt. 18: 20). The whole order of service and especially the devotional feelings of the leader of the service should help the pupils to cultivate this consciousness of the divine presence. Every one should become so intensely conscious of this presence that they would exclaim within their minds: "The Lord is in his holy temple, let all the earth keep silence before him." (Hab. 2: 20.) A hallowed silence should reign within our hearts and in the sanctuary and then we are prepared to adore the Most High reverently by saying: "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." (Isa. 6: 3.) The whole service of worship must be conducted in such a manner that the proper Christian attitude of the worshiping mind can be maintained, developed and perfected. The music and the hymns must not be trivial, but of such a high order that they will awaken and strengthen feelings of reverence and gratitude, and cause faith to mount up with wings as eagles and our loyalty to become tireless, to run and not be weary, to walk and faint not. The prayers must be adapted to the needs of the worshipers, must be full of adoration, praise, penitence and petitions for personal and mutual blessings that will enhance the glory of God and the welfare of the human family.

The bodily attitude assumed during the service of worship must be of such a nature that it will enable us to express most perfectly the feelings of true worship. The lesson, the address or sermon must be of a nature to fan the devotional feelings into a bright flame. The pupils must all have an active part in the whole service, in the service of prayer and song. The feelings of devotion will die if they are not properly expressed, but if they find proper expression they will spring up into eternal life. Above all, the preachers, the teachers and the leaders in the life of a true devotion, by their own example, help their pupils to give the fullest and most perfect self-expression in the service of worship. This public devotion will be enhanced through the cultivation of the practice of private devotion. We must urge our pupils to pray to God in secret, so that God can reward them openly. We must show them how they can express their true devotion to God by communing with him daily in private worship. Their private worship will be most effectively conducted if they let God talk to them and if they talk to him. God will talk to them if they read his Word and they will talk to God if they pour out their heart in prayer before him. Bible reading, meditation and prayer will be the chief exercises in private devotion, and God who seeth in secret, will reward such private devotion openly and will enable all who practise secret communion with him to glorify God acceptably, both in the sanctuary and in their daily vocation.

LESSON OUTLINE.

Life exp. thr. act. for self and others.

New life expr.—1) Thr. devot. 2) Test. 3) Lov. Serv.

Dev. to God.—An ard. love of God exp. thr. worship.

Dov. Express.—1) Show them the kind of dev. pl. to God. 2) why twof. dev. 3) How the twof. dev. can be perf.
a) Practise the div. pr. b) Cult. true worship.

REVIEW QUESTIONS.

In what kind of service does the Christian express his new life? What does he first of all seek to enhance? What do we mean by devotion to God? Through what twofold devotion must we express our high regard for God? Why should the

new life be expressed through a general devotion toward God? Why should we engage in the special worship of God? What must we cultivate and practise to make our whole life a service of divine worship? How can we cultivate the special worship of God most successfully? How can we be assisted in this worship through the service in which we participate? How can we perform our private devotion most successfully?

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TOPICS FOR INVESTIGATION.

A complete consecration to God, what does it involve?
How can we practise the constant presence of God most successfully?
What attitude of mind should we cherish in divine worship?
The publicity of our secret life.
The educational power of true edification.

CHAPTER IX.

THE SERVICE OF CHRISTIAN TESTIMONY.

God has endowed us with the gift of speech for a wise and noble purpose. It is a gift which we cannot use exclusively for ourselves. We possess it to use it for both our own good and the good of others. We possess it for conversing with others, for exchanging ideas with one another and for mutually enriching one another in knowledge. This gift, if properly used, is one of the greatest blessings we possess, and if abused may become one of our greatest curses. God has not merely endowed us with the gift of speech, but he has also endowed us with minds that can acquire and retain knowledge so that we have something to say, when we converse with others. Conversation is only then profitable when we communicate valuable knowledge to one another. Sinful persons abuse the gift of speech. They store their minds with a knowledge of evil and out of this fulness of their heart they speak and poison other minds. Living persons who are not deafmutes, express their inner life through their speech. Evil communications always reveal an evil heart.

God has endowed believers with a special gift of speech. He has given them fiery tongues, tongues aglow with divine love, and he has given them something special to say, good news to communicate which others need to know and which many are eager to hear. Hence we have a splendid opportunity to render the service of Christian testimony, to spread the good news. They who have entered the new life have had their tongues loosed and their hearts and minds filled with glorious facts, and they are to help to spread this news to the uttermost parts of the earth. Our new inner life must express itself through testimony. God's children must be heard and seen; we must show that we are Christians through our speech and particularly through our personal testimony for Christ. How can we help our pupils to give a vocal ex-

pression to their new inner life, to bear testimony for Jesus! We can help them:

1. **By Showing Them Their Obligation to be Witnesses for Christ.** God had chosen his people during the Old Testament covenant as his special witnesses among the nations of the earth. "Ye are my witnesses" (Isaiah 43: 10), he said to his people through the prophet Isaiah. As witnesses they were to spread the knowledge of the true God among the idolatrous nations of the earth. They were to support the truth that their God is the God of heaven and earth, and that there is no other God beside him. Christ, after his resurrection, told his disciples that they are his witnesses, witnesses of the things pertaining to his person, as the Messiah, his passion and his resurrection and of the salvation available through him unto all men. (Luke 24: 44-48.) And he told them, furthermore, to tarry in Jerusalem until they are endued with power from on high and then they shall be witnesses unto him in Judea, and in Samaria and unto the uttermost part of the earth. Acts 1: 8.) Christ appointed them as his witnesses because he wanted through this method of work to extend his kingdom on earth through his followers. Everyone who experiences the new life and becomes a true disciple of the Lord Jesus Christ becomes one of his witnesses. He expects his disciples to report their experiences unto others. It is the only way he established on earth for the extension of his kingdom. "He took twelve men to be with him," says Dr. Weatherford, "he taught them some of his own experience with his Father God; he helped them to catch something of the message of his life, then he sent them out to bear testimony to their experience. He expected each disciple to introduce the men next to him into their greatest of all life values. Then he expected each of these new experimenters to introduce in turn the people whom they touched into this same fundamental value. . . He chose the most fundamental and the most scientific method of spreading his kingdom, personal testimony."

This was the method he himself used, was the method of the early church, of the living church down to the present

time. It is said of the Waldensians: "He who has been a disciple for seven days looks out some one whom he may teach in turn, so that there is a continual increase." This is the most successful method of leading others into salvation. These testimonies come from people who have "firsthand experiences with the facts." They are competent witnesses because they prove by their character and their lives that the testimony of their lips is true. The joint testimony of so many persons regarding the same great fact, that Jesus saves people from their sins, strongly verifies the fact and assures the unsaved that there must be a reality in the Christian religion. This kind of a confession before men, Christ demands of all his disciples. He says: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever denieth me before men him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33.)

2. By Showing Them How to Overcome the Difficulties That Confront Them in This Service. We find ourselves confronted with many difficulties when we render the service of Christian testimony in the work of extending God's kingdom. We are apt to shrink from this line of work because it is personal work and we are reluctant to converse with our fellow-men on the subject of religion. It is a subject on which we talk less with others than on any other subject. We make inquiries about the personal health of those whom we meet, but we fail to make inquiries about their spiritual health, their real well-being. We are reluctant to inject the subject of religion into our conversation, because it is such an uncommon thing to do. Then, too, we fear that others may resent our testimony; this natural timidity, this fear of man, can be overcome by a good state of grace and by a good deal of practise. We must pray for moral boldness, for spiritual power that will help us overcome our natural timidity. And then we must make ventures in the name of God as David made a venture when he assailed Goliath. And the more frequently we approach others on the subject of religion, the more easily we can approach them. Applied courage conquers the spirit of timidity.

Another difficulty that may confront many is their lack of sufficient knowledge to converse intelligently with others on the subject of religion. This defect can be overcome by a diligent study of books that will prove helpful for such service. Above all there must be a diligent study of the Bible, the book which shows us the reason for the hope within us. A few minutes of Bible study and prayer every morning before we proceed to our work, would help to increase our knowledge and our courage for this service. Then a book like Trumbull's "Individual Work for Individuals" or like Weatherford's "Introducing Men to Christ" would show us how others went to work to extend Christ's kingdom through personal testimony. The unsaved, as a rule, do not resent such testimony, but rather look for it. They expect us to talk with them about their soul's salvation, and often wonder why they are not spoken to on this all-important subject.

Another great difficulty that many have to overcome, in order to be able to render the service of Christian testimony, is the consciousness of their own inconsistency. They find that their profession and their possession do not harmonize. This difficulty can be overcome by seeking such a state of grace that our life will back up the utterances of our lips and that our force of character will give special force to the words which we utter. We must ask God to take out of our lives the weaknesses and sins that will rob us of power for service.

Another difficulty that must be overcome in the service of Christian testimony, is the tendency to do this work by proxy. The giving of cash for some good cause is not a substitute for personal testimony, for personal conversation on the subject of religion. It is easier, of course, to do the work by proxy than through personal service. We must, however, not seek the easiest way, but the most effective way to render service. "It requires," says Bossuet, "more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons, ready to listen to everything on condition of forgetting all." People

need our sympathy, love and fellowship more than our money or our speeches.

Again the spirit of indifference with regard to the real needs of others is another difficulty that must be overcome in the service of Christian testimony. Dr. Weatherford very truly says: "Most of us are blind to the real needs of men. We do not know their battles and we pass them lightly by, supposing all within is as calm as a summer sea. But hidden from us is the awful struggle of a sin-sick soul." We need to get into such a relation with Christ that it will beget within us "a sense of message." Such a sense of message actuated Isaiah and Paul to testify to the truth as they did. "The greatest need of our day is for persons with an overwhelming sense of message—such a sense of message that they cannot get away from it—persons who have experienced a reality so tremendous that they must make report." We need to have our own hearts full of love for others and our minds stocked with a verbal and an experimental knowledge of the truth, and we need to cultivate the gentle art of personal persuasion day by day in order to overcome all the difficulties that confront us in the work of bearing personal testimony for Christ.

3. By Showing Them the Glorious Results of Such a Service. The simple testimony of a true believer is a powerful instrument in God's hands to lead others into salvation. The testimony of our lips backed up with the testimony of our life will not fail to bring forth fruit unto eternal life. A distinguished worker among the Gideons tells this wonderful story of his conversion through the testimony of a converted gambler. He himself had been a notorious gambler, had squandered two fortunes and lost the good-will and affection of his family. And when he had squandered all he began to feel the pinch of want. He found himself in abject wretchedness in California. He was desirous of getting back to Chicago, where his family resided, to get a glimpse of them occasionally, even if he could not abide with them. He secured himself a free ride on a freight train and arrived in the "Windy City." He went to the place where his family resided and stood on the street until he got stray glimpses of them and they

of him. He had to spend his days in the Chicago underworld, and wearied and looking for a good seat where he could rest a while, he went to Harry Monroe's Pacific Mission. There a man arose and gave the following testimony: "I want to testify that Jesus Christ can save a gambler, he saved me." The unsaved gambler present said to himself: "That man must be a liar, he must be a hypocrite; it cannot be true that Christ can save a gambler." He followed him up to see where he turned in and found him to be a clean man. Night after night he went to the Mission and night after night the saved gambler gave the same testimony more than forty nights in succession and night after night this gambler heard it until it gripped him so that he, too, became a saved man and through his wonderful testimony led many others to Christ.

It is through personal testimony that more people are won for Christ and the Church than through any other means of grace. Paul's personal testimony in his sermons had a wonderfully persuasive effect. Successful soul winners in the ministry confess that they succeeded to win far more individuals through their personal testimony than through their sermons. Wherever successful evangelistic work is carried on the service of personal testimony plays the most important part. Regarding the great evangelistic work in Korea, a writer says: "It is probable that a large proportion of Korean Christians have won others to Christ than those of the church of any other land." But not only is God's kingdom marvelously extended, but we ourselves derive indescribable blessings through this kind of service. It furnishes us a feast of great delights, for this is our meat to do the will of him that sent us to help to finish his great work of evangelization. The Master's approval rests upon such as will confess him before men. He will secure them special recognition before his Father in heaven. And in the end, "They that turn many unto righteousness shall shine as the stars forever and ever." (Dan. 12: 3.)

LESSON OUTLINE.

Gift of sp.—For our gd. Gd. of others.

Chr. Test.—Fiery tong. Good news.

Why bear test.—1) Show. oblig. to be wit. of Chr. 2) How to overc. diff. in the way of test. 3) Show glo. res. of this service.

REVIEW QUESTIONS.

For what purpose did God endow us with the gift of speech? When does conversation prove to be profitable? How has God endowed believers with a special gift of speech? Why are we under obligation to be witnesses for Christ? Why is Christ's method for spreading his Kingdom called the most scientific method of work? Why are the testimonials of his children so effective? Of what benefit is the joint testimony of believers? What difficulties confront believers in this service? How can these difficulties be overcome? What is the cause of a good deal of indifference along this line? With what sense ought we to be overwhelmed? What are the results of this service? How does a repeated testimony impress those who hear it? What part has personal testimony played in the evangelistic work of the church? What blessings do we derive from this work?

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TOPICS FOR INVESTIGATION.

Find records of effective testimonies.
 Study the causes why such testimonies are so rare in our day.
 Show how such testimonies can be multiplied.
 Fiery tongues and how to obtain them.
 The twofold witness of believers and of the Holy Spirit.

CHAPTER X.

THE SERVICE OF LOVE.

Our life is expressed through deeds as well as through words; in reality far more through deeds than through words. We are seen more than we are heard. Deeds reveal our inner disposition and character more than words do. Selfishness and unselfishness manifest themselves through deeds. We render service through our actions either to ourselves or to others. If we are actuated by an abnormal, inordinate self-love we will render this service all to ourselves and our self-interests. If, on the other hand, we are actuated by a love for others, we will render this service to others.

The Christian life always expresses itself through deeds more than through words. The Christian will always be seen more than he will be heard. He will get the attention of others, because his good works will cause people to listen to his words. He must give expression to the love he cherishes in his heart and the truth he harbors in his mind. Mr. Hughes very pertinently says: "All truth dies in the mind unless it is lived out in practice."

The Christian translates truth into character and service. We must get our pupils, who have entered into the new life of love, to express this life through a service of love. "Love always wants to show itself. It can no more stay hid than the little flower stays hid in the bud; or the young apple in the apple-blossom; or the seedcorn in the hill. They must burst out and do something to prove what life there is within." As long as we possess genuine faith we have a faith that works by love (Gal. 5: 8), and love works by expressing itself in deeds. We can help our pupils to express this inner life through a service of love:

1. By Showing Them How Christian Love Qualifies Them for Philanthropic Service. Love is an active, not a passive virtue. It always serves whether it is abnormal or normal.

It serves self when abnormal, others when normal. It sacrifices means and energies to the objects to which it is attached. Christian love is infinitely superior to ordinary love. It has greater depth, length, breadth and height. It is more intensive, more inclusive, more persistent, and more uplifting than all other human love. It reaches down to the lowest and out to the most remote. It never grows weary in well-doing and it constantly endeavors to lift people up to a higher plane of thought and action. Someone has very beautifully said: "While benevolence has a tender heart, compassionate eye and hands as soft as the dawn of innocence, she is shod with brass to spurn dangers and trample difficulties under foot." This love, too, is unostentatious. It has "a hand liberally opened and a tongue strictly silent," it "does good and is unseen." It ever finds "in the act reward and needs no trumpet in the receiver." It does its work with thoughtful consideration and tact. Dr. Goldsmith was solicited by a poor woman through a letter to send her some relief on account of the physical distress her husband suffered. He proceeded to the home at once, when he received the letter and found the family in a state of great poverty. He told them they should hear from him in an hour when he would send them pills which he believed would prove efficacious. He immediately went home and put ten guineas into a chip box with the following label: "These must be used as necessities require; be patient and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to anything Galen or his tribe could administer.

Love like the blood in the human body, though it be the cause of all the life that appears, is itself hidden within the veins and never seen. There is no love so energetic, so compassionate, so humble, so tactful and so powerful as Christian love. If we seek the full measure of it, be perfect in it as our Father in heaven is (Matt. 5: 45), then it will be as easy for us to render philanthropic service as it is for him "to make his sun shine on the evil and on the good and to send the rain on the just and on the unjust." (Matt. 5: 48.)

2. By Showing Them What Kind of Philanthropic Service This Love Renders. It renders both ordinary and extraordinary philanthropic service. It is always on hand to make response to human needs, whether these be physical, mental, moral or spiritual. Every one can render the service of love because this service can be rendered in ministering to the common wants of men. The cup of cold water given to a thirsty one in the Master's name is recognized as a philanthropic act by our Lord (Matt. 10: 42). Feeding the hungry, giving the thirsty drink, comforting the sick and cheering up those in prison, who are deprived of their liberty, showing hospitality toward the stranger and clothing the naked, are all recognized as philanthropic deeds by our Lord and Master (Matt. 25: 31-46). This kind of service any person with a loving heart and with some means in his hand can render. It requires no other qualifications than that of a sympathetic heart and a liberal hand. It can also express itself through extraordinary deeds of kindness. It will jeopardize its own life in order to save some other life that is imperilled. Like the good Samaritan, it will run risks and make special sacrifices to help others out of distress. (Luke 10: 25-37.) This love is frequently expressed through extraordinary deeds like those of Florence Nightingale, Elizabeth Fry, Mr. Peabody and others who spent their lives and fortunes in alleviating those who were specially distressed.

It is also frequently expressed in an extraordinary way in rendering special services for the spiritual needs of man. General Booth is a striking example of the manner in which love expresses itself in extraordinary service of this kind. In the foreign mission field, many persons have expressed their service of love toward others in an extraordinary way. David Livingstone shines as a star of the first magnitude among this class of self-sacrificing workers for the good of their fellow-men. It is possible for everyone to express his religious life in some form of philanthropic work, be it in an ordinary or in an extraordinary manner. Each one should do what he can, give the fullest expression to the powers with which God has endowed him.

Someone says: "Love is instinct with activity, it cannot be idle; it is full of energy; it cannot content itself with little; it is the wellspring of heroism and great deeds are the gushings of its fountains; it is a giant, it leapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changeth bitter into sweet; it calls death life and life death; and it makes pain less painful than enjoyment."

3. **By Showing Them the Blessings of This Service.** "It is more blessed to give than to receive," said our Lord and Saviour, Jesus Christ. He spoke from the depth of his own experience. He was always on the giving hand, relieving distress and comforting people, for he went about doing good. And at last he gave his own life, the best gift that he had in his possession, in order "that we might not perish but have eternal life" (John 3: 16). Love finds its highest enjoyment in spending itself for the good of others. God's blessedness, or happiness is no doubt largely the blessedness of bestowing his love. Mr. Sydney very truly says: "Doing good is the only certainly happy action of a man's life." It is a most **blessed service** on account of the blessings it brings to us personally. "Love grows by serving and the spiritual life grows by the exercise of giving. The spirit grows by its output as much as by its intake." "He that does good to another," says another writer, "does also good to himself, not only in consequence, but in the very act of doing it; for the consciousness of well-doing is an ample reward." It is a most blessed service, too, on account of the blessedness it produces. The poet says:

"Love is poesie—it doth create,
From fading features, dim soul, doubtful heart,
And this world's wretched happiness, a life
Which is as near to heaven as the stars."

It causes the wilderness to blossom as the rose and produces some of the most beautiful transformations. It brings to the attention of our minds and the minds of others, the sublimest truths ever revealed to man. Dr. Roberston says: "One act of charity will teach us more of the love

of God than a thousand sermons; one act of unselfishness, of real self-denial, the putting forth of one loving feeling to the outcast and 'those who are out of the way' will tell us more of the Epiphany than whole volumes of the wisest writers on theology." And besides the blessings which it brings to us in this life it secures us the approval of Jesus Christ and his eternal reward, and these shall be ours when he extends his invitation to us to enter into our eternal inheritance: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.)

We can help our pupils express their new life through a service of love by showing them the great example of Jesus Christ, which they as Christians are to imitate. For if we imitate him we must be constantly engaged in a service of Christian love, and we can show them how to imitate Christ by imitating him ourselves. Our own example will help them to do what we advise them to do.

If we succeed in leading them into the genuine experience of religion, we shall not find it very difficult to lead them into a proper expression of it. But if we get them only to be nominal Christians, we shall never get much of an expression of religion from them. It is the purpose of this study to help us do genuine work, for only genuine results are an ample compensation for the services and the sacrifices made in the work of the Sunday-school.

LESSON OUTLINE.

Life expr.—Thr. deed more than words.

Action.—Abnormal, normal.

Chr. act.—Transl. tr. into char. and cond.

Help express. of new life.—1) Show how Chr. love qual. for phil. service. 2) What kind of phil. serv. it renders. 3) The blessed. of this serv.

REVIEW QUESTIONS.

Why does our life express itself more through deeds than through words? When are deeds abnormal and when normal? Why must truth be lived out in practice? What does love always endeavor to do? How does Christian love especially qualify us for philanthropic service? What element in our

body is love like and why? What kinds of philanthropic service does love render? Give examples of ordinary and extraordinary philanthropy. With what is Christian love instinct? In what does love find its highest enjoyment? How does love grow and how does the spiritual life increase? What blessedness does love produce? Of what educational value is the exercise of love? Whose approval do we enjoy in the exercise of love? Whose example should we help our pupils in an exemplary manner to imitate? What will enable us to lead our pupils into an expression of religion? What kind of religious work alone is an ample compensation for the sacrifices and services made in the work of the Sunday-school?

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